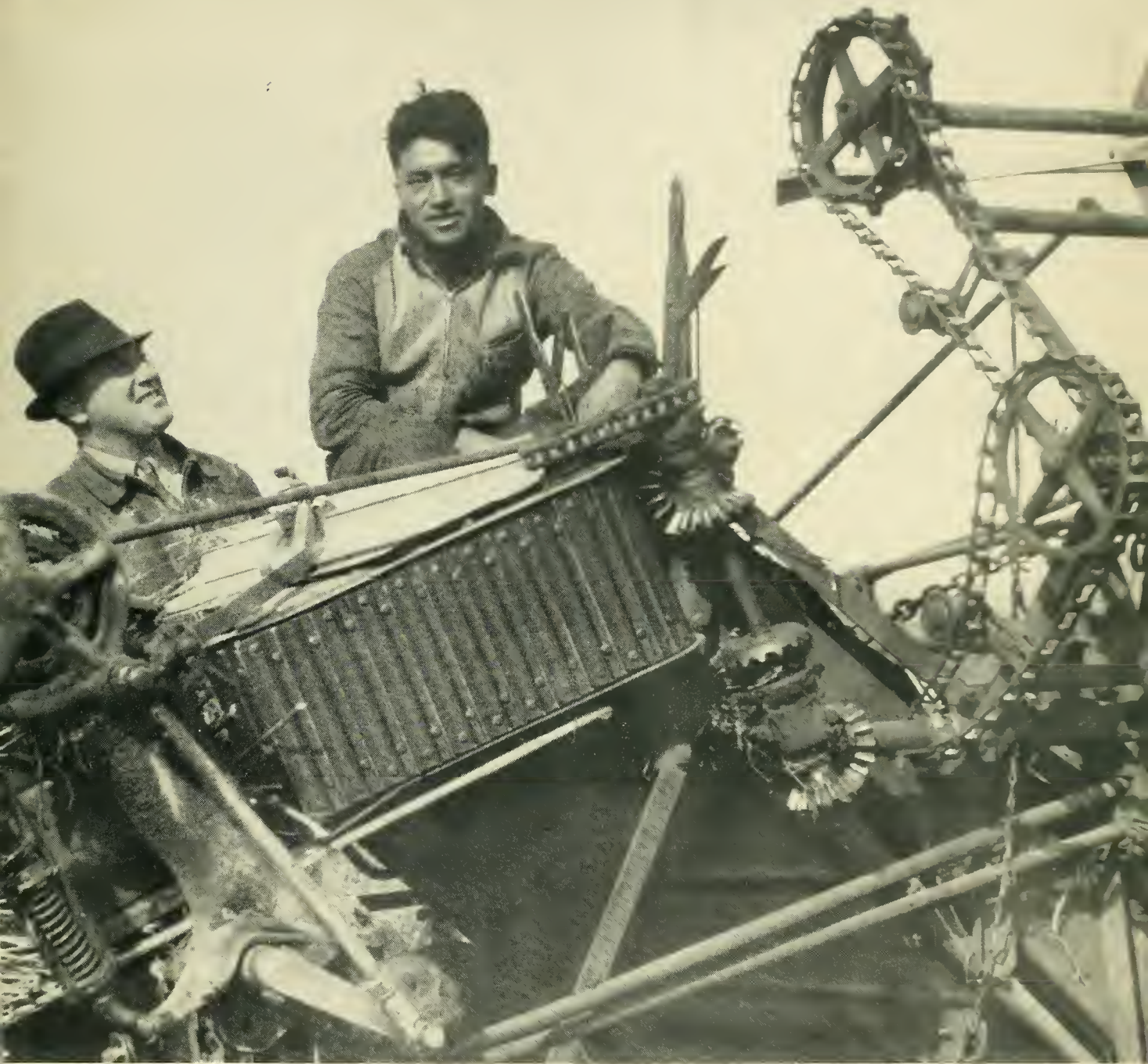


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INDIANS AT WORK

February 1941

PEOPLE, PICTURES and PREDICTIONS OF THINGS TO COME

BY FLOYD W. LAROCHE

In Charge of Information and Publications

On the front cover of this issue a young Indian of the Red Lake Chippewa Band, pauses for a moment in his harvesting operations, to discuss his work with an Indian Service farm agent. And in that moment, young Gordon Sommers snapped the picture. Previously, Sommers had walked over a vast field of clover, making photographs of the Indians at work on the Red Lake Agricultural Folk School farm in Beltrami County, Minnesota. He arrived, slightly out of breath, just in time to catch this brief interview.

A young Indian at the controls of the tractor combine is talking to Farm Agent Clarence W. Ringey of the Red Lake Agency.

Behind these harvesting operations is a story of an effort by the Indians to make effective use of agricultural lands, at the edge of a wilderness country, and efforts by the Government to teach and encourage the Red Lake Chippewa Indians to understand other means of livelihood besides hunting, fishing and forestry.

This is one of the vast wilderness areas of northern United States. A few miles from these farm fields moose, bear and coyotes roam the woods in primitive profusion. Fish thrive and multiply in the lakes and streams, far from the populous centers of industry and commerce. The Indians are slowly learning some of the skills they will eventually need to conform to this outside world and yet retain the great native skills of their woodland ancestors.

This is a story "Indians At Work" will publish soon; a story of a people in transition. On a brief visit I was struck by the potentialities of a small minority group that has guarded and preserved its vast resources in a world that has only seldom recognized the rights of weaker people.

Another type of Chippewa picture by Sommers on page 26, bears on the important wild rice industry. At an Indian rice camp near Little Rice Lake, a Chippewa woman prepares the rice for winnowing. She tosses rice into the air where the wind blows away the chaff.

On page 14 the Mille Lacs Chippewas are shown clearing their land to build homes. Each eligible family has two acres, one for a garden and one for a home.

Sommers also got the picture of the three little Chippewa girls practicing their reading, while their parents work, at Little Rice Lake.

Dr. Gordon Macgregor and Mrs. Macgregor are represented in this issue. Dr. Macgregor, anthropologist in the Indian Service Education Division, wrote the review on page 38, of a book by Ralph Linton. Mrs. Macgregor made the picture on page 3.

The obituary material and the picture of the Hopi leader Kutke were submitted by Seth Wilson, Superintendent of the Hopi Agency. The picture of Pablo Abeita came from the family by way of the United Pueblos Agency.

NOTE TO EDITORS:

Text in this magazine is available for reprinting as desired. Pictures will be supplied to the extent of their availability.

INDIANS AT WORK

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COOPERATION AMONG THE AMERICAS Takes Another Step Forward As Josephus Daniels, United States Ambassador To Mexico, On November 29, 1940, Signs The Convention Creating The Inter-American Indian Institute, While Vice-President Henry A. Wallace And Officials Of The Mexican Government Look On. In Addition To The United States And Mexico, The Republics Of Costa Rica, Cuba, Honduras, And El Salvador Have Signed The Document Which Provides For Periodical Meetings Of The Inter-American Indian Institute And Of National Indian Institutes, As Well As For Scientific Investigations And Reports On Indian Matters In All The Americas, Study And Expansion Of Training For Indian Service Personnel, And Numerous Publications. The Convention Is Awaiting Ratification By The United States Senate.

INDIANS

AT WORK

A News Sheet For INDIANS and the INDIAN SERVICE

VOLUME VIII

FEBRUARY 1941

NUMBER 6

In a conversation at Patzcuaro, at the First Inter-American Conference on Indian Life last April, I received from Professor Heberto M. Sein (one of Mexico's workers) an account of Indian education which was thrilling to hear. I urged Professor Sein to write down what he had uttered, and in just the way he had spoken it. This he has done.

And in place of an editorial, I quote in this "Indians At Work" the first nine pages of the sixty pages of Professor Sein's manuscript. These nine pages deal with pre-Columbian Indian education in Mexico. The whole record, in its sweep down the thousand years' time and into the present and future, is moving, sad, sweet and incomparable.

Schools Among The Cornfields

"Northward and westward from Central America stretches this rugged land up to the Rio Bravo. Its eastern shores are washed by the waves of the two seas: the Caribbean where the peninsula of the Mayas is the first Mexican land to greet the rising sun, and the inward curving Sea or Gulf of Mexico. Her mountainous western coast drops abruptly into the blue waters of Balboa's Pacifico.

"Hers is not a vague, formless expanse of land. Her geographic shape is a symbolic paradox of the country. Cornucopia! Horn of abundance! Plenty of land, yet for long a landless people; plenty of silver, yet penniless peasants; plenty of ports, yet a trickling trade; plenty of natural resources, but in foreign hands; plenty of work to be done, yet much musing in the sun. Land of the Cornucopia! Plenty of misery, plenty of unrest, plen-

ty of problems, plenty of plans, plenty of hopes, aspirations and dreams, plenty of thirst for justice and for the coming of a new day!

"On this land live the people. On the high plateau widening and sinking northward from the snowy peaks of Popocatepetl and Ixtlacihuatl to the burning sands of Chihuahua's plains live the people. In the narrow village, near torrential streams, in the jungles of the Isthmus, on the arid maguey mesas live the people. And the story of their schoolless centuries, and the story of their hopeful schools in this new hour is a story for the thoughtful of America.

"Back in the days of the early Americans, back in the days of the Toltecs and Zapotecs, Mayas and Aztecs, education flourished among the people. Their education - like all education - was both a fruitage and an instrument of their civilization. For here in the New World loneliness they developed a civilization that made Peru, Yucatan and Tenochtitlan three islands of culture in the continental wideness of Indian life.

Time Is Life

"In the land of the Mayab, or Land of the Pheasant and the Deer, rose brilliant cities like Chichen-Itza, Uxmal and many others of which the land conserves only the ruins and history not even the names. Ruins of palaces, temples and monuments - witnesses to a great civilization. Inscriptions and figures that withstood the weathering of the ages and the all-embracing exuberance of the jungle indicate the advanced accomplishments of the Mayas in astronomy. Time is life - said the descendants of Maya chieftain Kukulcan. The measuring of time, first sign of civilization, essential to a regularized agriculture and to the stability of communal institutions, was one of their crowning achievements. The fame of Chichen-Itza, with its court of a thousand columns, ruins of palaces, pyramids and towers, has spread to all the world.

"Maya books on medicine, astronomy, chronology, geology and theology! Maya books of native paper, folded into narrow pages like the books of the Siamese. Books that rustled as they opened and closed like an accordion! Father Landa, the historian of the invasion of Yucatan, saw them, piled them, burned them. When only their ashes were left, he made the historical note: 'The Maya priests wrote books about their various sciences and imparted their knowledge to those whom they considered worthy of enlightenment ... We found a great number of their books, but because there was nothing in them that had not some superstition or falsehood of the Devil, we burned them all, at which the natives were marvelously sorry and distressed.'

"Among the Aztec people who inhabited the lands around Lake Texcoco and Lake Xochimilco there flourished a civilization destined to awaken the admiration of Europeans. The Aztec Calendar or Stone of the Sun, one of the marvels of the world, is the effort of native American intelli-



Indians lived in these cliffs thousands of years ago. Pueblo Indians now supplement their income by guiding tourists through the cliff dwellings. Puyé' Ruins National Monument is located on lands of the Santa Clara Pueblo; about 35 miles from Santa Fe, N. M.



gence to fix the periodicity of the laws of nature. There is knowledge of the Aztecs' investigation and use of 1,200 plants, reptiles, fishes, insects and minerals; each with its correct name in the Nahuatl language. Education among them was closely linked to life and the social regime. Three institutions shared in the work: the family, the Calmecac, the Telpochcalli.

"The Aztec father was in charge of raising his boy, better said, his boys; while the Aztec mother brought up her girls. They bathed them in cold water, and, lightly covered, put them to bed on a mat of reeds on the earthen floor of their adobe home. Thus they began early to harden them that they might grow to be robust, healthy men and women, and to support courageously the hardships of their life. The children of the wealthy too were brought up in this fashion. Their fathers wanted them to become mighty men of battle. 'Tiger-warriors and Eagle-warriors.'

"When the boy was four, the father would train him to carry water in small jars; when five to carry small bundles, now on his back, now on his shoulders, that from early boyhood he might learn the Indian art of rhythmic trotting with a load for long distances with relatively little fatigue - a labor that would be incumbent on him for all the days of his life. For in the Aztec world where horses, mules, oxen, sheep, and burros were creatures unknown, men and women, little boys and little girls, all knew how to carry their burdens with grace - their pottery, blankets, baskets, fruits, corn, and glossy chile peppers over the mountain ranges to near and distant market places.

When A Boy Was Lazy

"When the boy was seven, the father would begin to teach him his own trade or craft, while the learning of other tasks continued; repairing fishing nets, planting corn, making adobes, poling a boat over the sunlit waters of the lake. When a boy was lazy, his thighs and arms would be pricked with the slender thorns of the maguey leaves. This was to teach him to keep alert, and also to endure suffering without complaint. At thirteen he was considered a little man. He could go to the hills to trap birds and rabbits, to the forests for wood, to the marshes for reeds. Finally, at fourteen he would devote most of his time to becoming skilled in the trade or craft of his father.

"When her little daughter was four, the mother would teach her little brown hands to gin cotton; at five these little brown hands would learn to spin. At twelve the girl had already learned to do the numerous household tasks. She began her housekeeping early even before dawn. To teach her this, the mother would often wake her at night to sweep the court around the house by starlight. The girls went to bed dressed due to their feelings of decorum and also to be ready to rise at mother's call.

"At thirteen the girls had obtained skill in all the household tasks: spinning cotton thread, and maguey fiber thread; to soak the corn overnight in lime water; to grind the bursting kernels into dough, to pat and bake the family 'tortillas' on the smooth, clay 'comal'; to cook dishes the men liked, and dishes for weddings and traditional feast days; to make needles from maguey thorns, and to squat by the doorway mending the clothes. When the girl reached fourteen, the mother taught her the Indian art of weaving cotton cloth and cotton blankets on the primitive looms that descendants of the Aztecs still use in the sleepy villages of Indian Mexico.

"By the age of fifteen, this family education had truly prepared youth among the Aztecs to live their lives usefully, and to use their physical, intellectual, and moral powers harmoniously. They had learned to work by working, and to plan their day's work and the year's work by sharing in the planning with their parents.

Gifts In School For All

"At this age began the public education of youth. Not with equality of opportunity for all youth. For the sons of the nobles who at birth had been consecrated to Quetzalcoatl would enter the Calmecac, which means 'row of houses.' The priests, however, chose promising boys from all classes. At the consecration ceremony the priests had accepted the child on behalf of the god Quetzalcoatl, but the child was to remain at home until the entrance age of fifteen. At the Calmecac boys would be trained for priesthood. Life in this institution was sober, frugal and laborious. Emphasis was laid on the purification of character and the soul through penitence and prayer. The students dressed in utter simplicity: a girdle and a flowing white tunic. For a bed each had a petate, the mat of woven reeds; for food, the frugal rations of the Calmecac. For whenever parents sent gifts of food, these were distributed among all. They developed astonishing dexterity in picture writing, and in reading hieroglyphics. They came to understand the pictorial, historical documents of the Aztec confederacy of tribes. They also learned to utilize the highly developed astronomical knowledge of the priests. Before sunrise, the youthful figures in their white tunics would be busy sweeping, cleaning, and preparing for sunrise services to the airy deity, Quetzalcoatl.

"The boys that had been consecrated to Tezcatlipoca entered at fifteen the Telpochcalli, or 'house for youth.' Here they trained to become warriors. They learned the use of the bow and arrow, the wooden shield, and other simple arms. They learned to endure pain, fatigue, hunger, and thirst. In time they went out as aides in warring expeditions to prove their prowess in battle. Their deeds were observed by the warriors who reprimanded their weakness and encouraged their valor. On the return to the Telpochcalli to train for higher tests, a prize awaited the student who had performed a distinguished service in the campaign.

Eleven-year-old Navajo boy, son of Juan Milford, who lives on the huge Navajo Reservation in the Southwest. Some Navajo children ride horses to the Federal day schools.



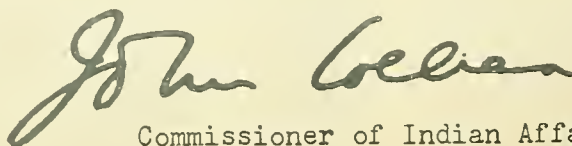
"For all men certain virtues of character were considered necessary to full manhood. There was the virtue of patience, steady labor, but no rush. No rush to consume natural resources of lakes, fields and forests. Take from nature moderately, sufficient unto your needs. A small fire burns up less wood, and lets you sit nearer to its warmth. No rush to cram the hours of the day with fretful agitation. To labor steadily, serenely, yes; and to be able to watch and wait. That was the virtue of patience.

'Not By Much Early Rising Does The Sun Come Up Any Earlier'

"This virtue has come down through the generations. The Mexican Indian is still wealthy in patience. While the Yankees north of his country say: 'Early to bed, and early to rise; makes a man healthy, wealthy, and wise'; his Indian patience is reflected in the current saying: 'No por mucho madrugar amanece mas temprano.' ('Not by much early rising does the sun come up any earlier.')

"Then, there was the virtue of endurance of pain without registering suffering. The mastered Indian body took punishment and torture, while the face betrayed no sign of suffering. When the Spaniards were burning the feet of Cuauhtemoc and his companion to release the secret of the hidden treasure, his companion sighed: 'Is not the fire of the invaders just a little too hot?' Cuauhtemoc grinned: 'Think you that I am resting on a bed of roses?' He endured the burning, was made lame for the rest of his days, but released not the secret nor any cry of pain. To this day, much as you may look at an Indian's face, you can never tell what he is really thinking. It still takes an Indian to fully understand an Indian. Herein lies a secret of success for educational efforts among the Indians.

"Thus the hardy training, and the vigorous family education taught youth to strive after these virtues, to reverence and fear the gods, love and respect all parents, hold an almost religious veneration for motherhood, to be courteous to the aged, the poor; to fulfill duty and abhor vice. To learn soon that the way to remain free from immorality is to be continually occupied in the arts and crafts. To love truth, and to practice obedience to reason and to justice. Above Huitzilopochtli, God of War, above Tonatiuh, the sun, above Meztli, the moon, above Tezcatlipoca, the 'mirror-smoke', above Quetzalcoatl, the plumed serpent-deity of goodness, agriculture, and beauty, he believed in the unity of God - a God-Cause of all things. 'Ometeuhli! Ometeuhli! Learn his name!' whispered the Indian fathers to Aztec youth when, stretched on the mats of reeds inside the adobe home, they could hear the breathing of the earth in the silence of the night." From "The Story of Education in Mexico", by Heberto M. Sein.



Commissioner of Indian Affairs



The 1940 Governor Of Isleta Pueblo, N. M., Juan Andres Abeita, With His Wife



Native American Indian Arts Hold The Spotlight In New York As Crowds See Museum Exhibit

The contribution of the Indian to the modern American way of life is the subject of a comprehensive exhibit devoted to fashions, jewelry and interior furnishings against a background of living Indian traditions and prehistoric art, which opened to the public on January 22 at The Museum of Modern Art, 11 West 53rd Street, New York City, under the joint sponsorship of the Museum and the United States Department of the Interior. After about two months in New York the exhibit will be taken on a tour of several large cities.

Instead of drawing on the styles or cultures of foreign countries, some of which are no longer available as sources, this exhibit is of pure American origin and development. Lending a touch of native color at the exhibit and at the invitational preview of the evening of January 21, four American Indians were amongst the guests of honor. The Indians, all of whom have contributed to the exhibit in some way are: Ambrose Roan Horse, Navajo silversmith; Fred Kabotie, Hopi painter; and Nellie Buffalo Chief and Elsie Bonser, Sioux weavers.

Mrs. Roosevelt Praises Indian Artistry

The exhibit was prepared for the Museum by the Indian Arts and Crafts Board, assisted by the Office of Indian Affairs, both agencies of the Department of the Interior.

On January 25, Mrs. Franklin D. Roosevelt, interested and active patroness of native Indian arts and crafts, was scheduled to attend the exhibit. Mrs. Roosevelt, in commenting on the work displayed at the Museum, said:

"In appraising the Indian's past and present achievements, we realize not only that his heritage constitutes part of the artistic and spiritual wealth of this country, but also that the Indian people of today have a contribution to make toward the America of the future.

"In dealing with Indian art of the United States, we find that its sources reach far beyond our borders, both to the north and to the south. Hemispheric interchange of ideas is as old as man on this continent. Long before Columbus, tribes now settled in Arizona brought traditions to this country that were formed in Alaska and Canada; Indian traders from the foot of the Rocky Mountains exchanged goods and ideas with the great civilizations two thousand miles south of the Rio Grande. Related thoughts and forms that are truly of America are found from the Andes to the Mississippi Valley.

"We acknowledge here a cultural debt not only to the Indians of the United States but to the Indians of both Americas."

Mrs. Roosevelt's comment appeared as a foreword to a profusely illustrated book entitled, "Indian Art of the United States", prepared by Frederic H. Douglas, Curator of Indian Art of the Denver Art Museum, and Rene d'Harnoncourt, General Manager of the Indian Arts and Crafts Board and published by the Museum of Modern Art.

The purpose of the exhibition is to create a new interest in Indian arts and crafts, to help develop the marketing of Indian products, to disprove the mistaken idea that this country has no native art, and to demonstrate that Indian arts and crafts can have a place in modern fashions and decoration and that the products of contemporary Indian artists are both useful and beautiful. All of this is a part of the Government's present-day program of assisting the Indian toward self-support and toward cultural as well as economic freedom.

Board Helps Indian Producers

On the recommendation of Secretary Ickes and John Collier, Commissioner of Indian Affairs, the Indian Arts and Crafts Board was created by Act of Congress in August 1935, and began to function in July 1936. Its purpose is to promote the welfare of the Indian wards of the United States Government through the development of Indian arts and crafts and the expansion of markets for their products. First Assistant Secretary of the Interior E. K. Burlew is a member of the Board, of which Mr. Collier is Chairman. Other members are Dr. A. V. Kidder, Director of Historical Research, Carnegie Institute, Washington; Lorenzo Hubbell, Oraibi, Arizona; and James W. Young, Washington, D. C. Mr. d'Harnoncourt is General Manager of the Board and is in charge of the exhibit, assisted by Mr. Douglas and by Henry Klumb, architect.

Exhibit Includes Art Of 15,000 Years Ago

The exhibition, including loans from museums in the United States and Canada, as well as from private collections, traces the development of Indian art from prehistoric times to the present. One floor of the Museum is devoted to "Prehistoric Art", one to "The Living Traditions", and a third to "Indian Art in Modern Living." Articles shown range from two fragmentary exhibits said to be 15,000 years old, to vivid rugs and wearable modern jewelry completed within recent months on Indian reservations. Stone and wood sculpture, pottery, metalwork, weaving, jewelry, painting and mosaic work are included.

The exhibits are intended to provide a comprehensive picture of Indian arts themselves, rather than to show the forms of dress and design they may inspire. A small collection of women's fashions show Indian materials and products as they fit into modern apparel. A basic idea is to enable the Indian to contribute to present-day dress and furnishings and to permit the Indian to profit from these contributions.



Reindeer for 20,000 Eskimos in Alaska

Thirty Million Indians Are Vital To Western Solidarity Secretary Ickes Says In Annual Report To President

Indians of the United States, closely related in culture, blood and tradition to the 30,000,000 Indians of Latin America, have become a vital factor in the program of hemisphere solidarity, Secretary of the Interior Harold L. Ickes stated in that section of his Annual Report to the President covering the Office of Indian Affairs, which has just been released to the public.

The changed attitude and policy of the United States Government toward its native Indian minority in recent years has done much to improve our relations with the predominantly Indian countries to the south of us, and the increasing realization of the mutuality of Indian problems has further cemented these hemisphere relationships, the Secretary stated.

First American Congress On Indians

A notable achievement in behalf of Indians of the Americas occurred in April, 1940, when, for the first time, representative Indians, Indian workers, and diplomatic representatives from all the countries of the Americas came together at Patzcuaro, Mexico, to confer about one of the major interests which the Americas have in common - the Indian popula-



Seven Years Of Progress In Conserving And Utilizing Indian Lands.

tions. Declarations were enacted unanimously to the effect that the local democracies of the Indians should be regarded as fundamental within the polity, economy and cultural effort of all the nations of the West.

This impressive progress of this minority race in the United States, which is so often pictured as a dwindling and negligible portion of our population, has already become an important factor in hemisphere relations.

Actually the Indians of this country are far from being members of a "vanishing race", for they are increasing much faster than the general population, the report reveals. They are advancing rapidly too in matters of self-government, self-support, in cultural development and in the conservation of important natural resources.

The most dramatic and nationally important phase of Indian advancement during the past 7 years has been the Indians' own efforts at conserving their lands. It was no accident that the Indians turned over to the white man a continent unexploited and uneroded. Conservation is basic in Indian cultures. Always the unity of the Indian with his land was a unity of use, of conservative use, of planned use.

No groups in the country at present are making greater voluntary sacrifices to save their lands than are the Navajos, many of the Pueblos, the Hopis, and others. Tribes that are most archaic in their social forms, such as that of the Acoma Pueblo, have adopted modern technologies of land conservation, range management, animal husbandry and marketing.

The high degree of protection given Indian forests and range lands could not have been achieved without the cooperation of the Civilian Conservation Corps. In the control of erosion and the protection of forests and range against fire, flood and insect damage, the work of the Indian Division of the CCC has been of exceptional value for the nation as well as the Indians.

New Skills Through CCC Work

A most important by-product of the conservation and resource protection work of the Indian CCC is the training received by thousands of young Indians. Since the beginning of the program in 1934, more than 75,000 individual Indians have worked on Indian CCC projects and have acquired experience in the construction of bridges, trenches, truck trails, barbed-wire fences and communication systems. Within the ranks of the Indian CCC there are now available several thousand trained men for service in or behind the front lines of a mechanized force for national defense.

Conservation activities have been too numerous and too diversified to make possible an itemization of recent developments. In Alaska the Eskimos are dependent on their reindeer for food and clothing. After careful and exhaustive studies by the Government, provision was made to purchase all of the non-native owned reindeer and to turn these over to the natives, where under Federal guidance proper conservation measures could be effected and pursued.

Navajo Give Up Horses To Save Soil

On the semi-arid stretches of the Navajo Reservation in Arizona, New Mexico and Utah a vital part of the program of conservation has been the necessity to make clear to Indians the intricacies and the importance of modern soil conservation methods. To accomplish this, in part, a new Navajo alphabet has been developed and put into use with helpful results already manifested. Another phase was a huge round-up of wild horses undertaken as a means of disposing of these economically unproductive animals. To the Navajo, the horse is a symbol of prestige, and the fact that he con-

sented to part with his horses indicates the extent to which the need for soil-saving has become apparent.

Good health being one of the prime essentials of any program of national defense, the rapid advancement of Indian health work, and the recently accomplished results of the Indian Service program of research and treatment, constitute an important contribution to the national cause. Striking success in the treatment of tuberculosis and trachoma has been recorded within the past year.

During the last 7 years the Indians have increased in number at a more rapid rate than any other segment of the population. This is undoubtedly due to efforts to help them achieve economic rehabilitation, to wipe out the dread scourges of trachoma, tuberculosis and other diseases, and to renew the spirit to live through restoring their confidence, prestige and self-government. This is furthered through intelligent programs of community services and better law and order. A death rate of 27 per thousand in 1928 has fallen to a rate of 14 per thousand in 1939. The num-

Tribal Self-Government At Pine Ridge Reservation, S. D. Oglala-Sioux Council.





Health Is Important To National Defense. One of the many skilled Indians employed as hospital laboratory assistants is this young Pueblo girl at the Federal Indian Hospital, Santa Fe, New Mexico. More than 4,500 Indians are now employed in the Indian Service.



Mural Painting At Oglala Boarding School, Pine Ridge Reservation, S. D.

ber of Indians reported under the jurisdiction of the Federal Government as of January 1, 1940, was 361,816.

The future of the Indian was never, since the white man came, so bright as at this hour. For example, there has been a striking resurgence of Indian arts and crafts. Indian-made rugs, jewelry, baskets, pottery and other craft objects have taken on a new dignity and prestige under the program to stimulate the fashioning and sale of high quality, authentic Indian wares. The sale of tourist knick-knacks, often represented as authentic Indian goods, has in the past done much to lower the standards of value of native handicrafts. Now, a radically different attitude toward Indian goods has been manifested throughout the country.

Native Indian art is advancing because traditional talents are being carefully fostered by skilled teachers. Indians have won conspicuous artistic acclaim through some of their mural decorations, notably on the walls of the Interior Building in Washington and in public buildings elsewhere. One Indian boy, aged 17, won the first prize in a nation-wide competition in which more than 52,000 contestants participated.

Cattle Income More Than Doubled

Indians are developing some remarkable abilities as businessmen. Many tribes, some of them mistakenly considered "backward" and "primitive", have responded surprisingly to new responsibilities given to them under the Indian Reorganization Act, the Oklahoma Act, the Alaska Act and the present general policy of giving Indians an increasing measure of self-government. An outstanding example has been the continuous expansion of the Indian livestock industry on scores of reservations during the past seven years. In 1939, 16,624 Indians owned a total of 262,551 head of cattle. In 1933, 8,627 Indians owned 167,313 head of cattle. The income from all Indian livestock, including sheep and dairy cattle, showed an increase from \$2,087,000 in 1933 to \$5,859,000 in 1939.

Indian judges are administering Indian law on many reservations with much of the dignity and prestige of the leaders of another day. Indian tribal courts have been revived, increased and strengthened and the Indians are rising to the new responsibilities involved.

The passage of the Indian Reorganization Act in 1934, giving Indians preference in the Indian Service staff, increased the number of a few hundred permanent Indian employees in 1933 to 4,682 permanent employees in 1940. Indians are being employed in their Indian Service in steadily increasing numbers. As of June 30, 1940, there were 8 Indian Superintendents, 251 Indians in professional positions, 935 Indians in clerical jobs and approximately 3,475 Indians in other skilled jobs. Indians in regular and temporary positions represent over one-half of the entire Indian Service staff. Many Indians trained to take jobs outside of the Service are not only being placed in positions, but are making noteworthy successes therein.

North Carolina Pays For Parkway Lands

The pipe of peace was figuratively passed around the offices of the United States Department of the Interior when a five-year-old controversy over the location of a parkway site through a North Carolina Indian Reservation ended recently in a "triumph of negotiation."

Determination of the site of the southern terminus of Blue Ridge National Parkway, the 480-mile recreational link, connecting the Great Smoky Mountains and Shenandoah National Parks, became final when the Department of the Interior conveyed 1,333 acres of Indian lands to the State of North Carolina and received a check for \$40,000 to be held in trust for some 3,400 Eastern Cherokee.

Negotiations, which have been in progress for more than five years between the Eastern Band of Cherokee Indians at Qualla Reservation, the North Carolina State Highway and Public Works Department, the National Park Service and the Office of Indian Affairs of the Department of the Interior, were consummated with official acceptance by Acting Secretary E. K. Burlew of the check and his execution of the deed for the parkway lands.

Cherokees Long Independent

A second deed will be made immediately by the State of North Carolina to re-transfer the lands to the United States for construction and administration of the new portion of the parkway by the National Park Service.

The Eastern Band of Cherokee Indians, with their long tradition of independence, augmented by present-day governmental policies which encourage Indian self-determination, protested against the original site chosen for the parkway. Secretary of Interior Harold L. Ickes and two Interior bureaus, the Office of Indian Affairs and the National Park Service, have since been conducting negotiations with the tribe and the North Carolina Highway Department, which led to eventual success.

The terminal section of America's longest parkway will be a 12-mile route averaging 1,000 feet wide which will traverse the Qualla Reservation and join State Highway No. 107 near the eastern entrance to the Great Smokies not far from Bryson City, North Carolina. An earlier proposal of engineers to route the parkway through Soco Valley, a location a few miles to the south, did not meet approval of the Cherokee on the ground that it would remove valuable agricultural land from cultivation. The present scenic location has little farm value.

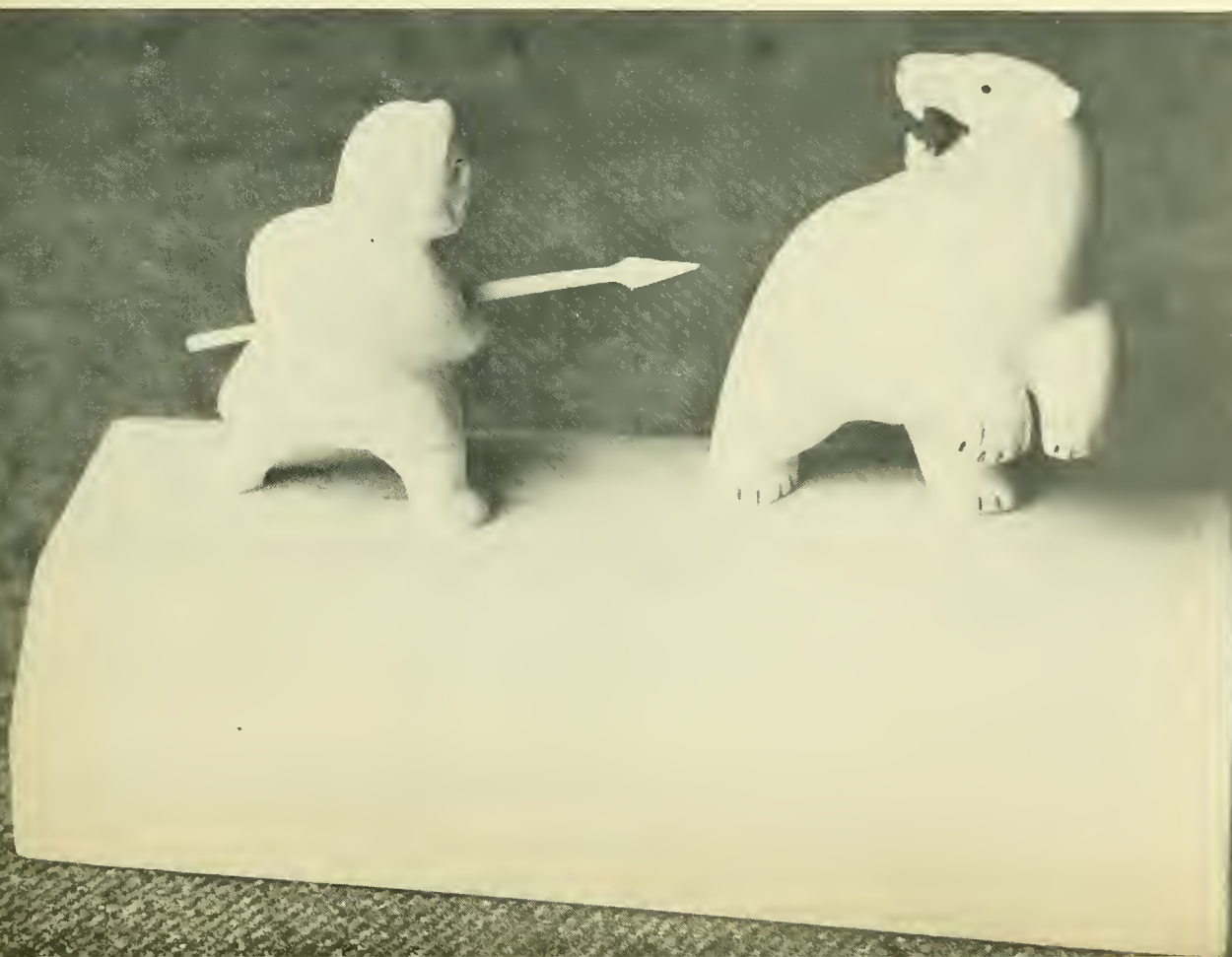
Transfer of the Cherokee lands was authorized by Act of Congress approved June 11, 1940. The Act also authorized the Indians to purchase

with the proceeds of the sale certain nearby lands in the Boundary Tree section of Great Smoky Mountains National Park which are sought by the Cherokee for agricultural use.

The State of North Carolina meanwhile is constructing a road through Soco Valley which will facilitate ordinary commercial Indian traffic. The State agreed to build the road at the time the Indians were considering the proposed legislation to sell the parkway right-of-way across their 65-year-old reservation.

Blue Ridge National Parkway, which is now under construction, will be an elongated scenic recreational area extending from the southern terminus of the famous Skyline Drive, in Shenandoah National Park, through portions of southwestern Virginia and western North Carolina. Its motorway, which will be closed to heavy commercial traffic, will afford the recreational traveler a continuous panorama of the Blue Ridge Mountains on the journey southward past Mount Mitchell to the Great Smokies. More than 300 miles of roadway, free of sharp curves and steep grades, were completed or under construction during the year just ended.

Paper Weight Carved From Ivory By An Eskimo Craftsman.



In Council Halls

The following tribal elections have been held in recent weeks:

<u>Constitution or Charter</u>	<u>Results</u>		<u>Date</u>
	<u>Yes</u>	<u>No</u>	
Constitution and By-Laws of the Confederated Tribes of the Goshute Reservation, Utah.	42	7	November 9, 1940.
Constitution and By-Laws and Charter for the Duckwater Tribe of Indians of the Duckwater Reservation, Nevada.	36	0	November 30, 1940.
Charter for the Eastern Shawnee Tribe of Indians, Oklahoma	60	1	December 13, 1940.
Amendment to the Constitution and By-Laws of the Flandreau Santee Sioux Tribe, South Dakota	96	10	January 6, 1941.

The Goshute Indians are a branch of the Ute Tribe occupying a reservation of 108,315 acres on the western border of the State of Utah and extending into Nevada. The landholdings of this group have been added to considerably in recent years through the purchase of the Triune Ranch and the acquiring of certain public domain. The constitution adopted by the Goshute Indians provides that the Indians of the Skull Valley Reservation, may, if they choose, join the Goshute organization. The Skull Valley Reservation is located some 65 miles from Goshute, but due to the absence of water, the lands, totaling several thousand acres, have been of little practical use. It is contemplated that the Goshute and Skull Valley Indians will eventually develop a stock raising economy.

The Duckwater Reservation was purchased with funds provided by the Indian Reorganization Act and was proclaimed a reservation on November 13, 1940, for the benefit of the Band of Shoshone Indians residing in the Duckwater Valley in Nevada. The establishment of this reservation and the organization of these Indians represents a phase of a continuing effort of the Indian Office to provide lands and subsistence for the scattered Indians of Nevada. In past years these Indians have lived on the outskirts of the Nevada towns under the most miserable conditions.

The Eastern Shawnee Tribe of Oklahoma by adopting a charter has now completed its organization under the Oklahoma Act and is eligible for credit loans and for assuming the full powers of self-government provided by the Oklahoma Act.

The Flandreau Amendment election represents a successful effort after several previous attempts had failed, to bring the Flandreau consti-

tution into accord with their geography. Only a small fraction of the tribal membership resides on the Flandreau Reservation, the greater portion being scattered in other parts of South Dakota and even in Minnesota. Under the constitution as originally drawn, one-third of the voting membership was required in any meeting of the community council. All the powers of the tribe remained in the community council. The membership being scattered, it was practically impossible to hold community council meetings. The amendment reduces the size of the quorum required and it is anticipated that in the future the tribe will have no difficulty in holding meetings.

An interesting product of tribal self-government is the land ordinance recently drafted by the Lower Brule Sioux Tribal Council, meeting with Indian Service officials. The conference at which this land code was developed continued over a period of four days in the midst of one of the worst cold spells of the present winter. In the course of the four days, many proposals were offered, some to be discarded, some ultimately to be incorporated in the final draft. The basic provisions, and in a sense



Some Crow Creek And Lower Brule Indians Examine An Exhibit
In The Museum, Department of the Interior, Washington, D. C.

the most fundamental thinking were contributed by the Indian representatives. They made these three contributions, which are really the heart of the code as finally adopted:

1. No tribal lands should be assigned which contain artesian wells or other water facilities, and no lands within a distance of two miles of such water facilities should be assigned for individual use.
 2. All timber on lands assigned should remain tribal property and be subject to the supervision and control of tribal authorities.
 3. Supervision and management of individually owned lands might be transferred to the tribe in exchange for use of equivalent tribal land. Such lands may, if agreed to by the individual, be kept permanently under tribal supervision and management.
-

Roberta Campbell Lawson Dies At Her Tulsa Home

Mrs. Roberta Campbell Lawson, mixed-blood Delaware Indian, President of the General Federation of Women's Clubs from 1935 to 1938, and an influential person in national affairs, died at her home in Tulsa, Oklahoma, on December 31, 1940. Mrs. Lawson was a granddaughter of the Reverend Charles Journeycake, last chief of the Delaware Indians, who played an important role in the history of his tribe. A signatory to the important treaties of 1854, 1861, 1866, and 1867 between the United States and the Delawares, Reverend Journeycake in later life became an ordained Baptist minister and preached many sermons in both Delaware and English.

Mrs. Lawson lived as active a life as her historic grandfather did, her efforts finally bringing her one of the highest honors that can be won in the field of women's organizations today. Prominent in club work and musical circles in the Middle West before her election as President of the Federation, Mrs. Lawson was long a patron of music, and was herself the author of a little book on Indian melodies. Mrs. Lawson devoted her time, both in and out of her important office, to national problems. She initiated a campaign for the abolition of marihuana; urged research and continuous study of taxation; set up an intensive safety drive in each State Federation of Women's Clubs; worked for repeal of the section of the Economy Act prohibiting wives and husbands to hold Civil Service positions concurrently; guided the General Federation into membership in the National Consumer-Retailer Council; and constantly advocated a National Academy of Public Affairs for the training of personnel in civil and diplomatic Governmental service.

Death Of Two Leaders Is

Real Loss To Pueblos

Pablo Abeita, shown on the right, who died in December, was known as the "grand old man" of Isleta Pueblo, N.M. He was called by Secretary Ickes "the most distinguished living Indian among the Southwestern tribes". A notice of Pablo's death and a brief biographical sketch appeared in the January issue of *Indians At Work*. This photograph was furnished through the courtesy of Pablo's son, John Abeita.



Pablo Abeita, Isleta Pueblo



Kutka, Last Of Hopi Bear Clan

Kutka, chief of the Hopi Bear Clan of Walpi, died December 22 in the hospital at Keams Canyon. He was 67 years old, and was the last member of the Hopi Bear Clan at First Mesa, Arizona.

Although Kutka himself only attended school two years, he was always a strong supporter of the Federal Indian schools and was an intelligent leader of the people at First Mesa. When the Soil and Moisture Conservation program was proposed he was the first to see its benefits. Despite the criticism of some Indians, he cooperated wholeheartedly. His judgment was vindicated the first year, as his treated farm was the only land in the area that produced a crop in the drought year of 1939.

As a ceremonial leader, his passing affects the entire Mesa. One of the most important ceremonies cannot take place without him or his successor. As he is the last of his clan, it may be years before his successor is appointed.



The Minnesota Chippewa have harvested wild rice in the lake marshes for generations. They use the rice for food, as well as market it extensively. This woman is preparing her rice for winnowing at a rice camp near Tower, Minnesota.

Chairman Of Senate Indian Committee

Discusses Prohibition; Praises Klamath

Settlement of the prohibition question for Indians is purely a local matter and must be determined by individual reservations, Senator Elmer Thomas of Oklahoma, chairman of the Senate Committee on Indian Affairs, said during a recent visit to Klamath Falls, according to an article in the Klamath News.

"The Congress of the United States is definitely opposed to the repeal of Indian prohibition," the Senator said, "and would never pass legislation designed to remove present liquor regulations. The problem is one which must be determined locally.

A native of Oklahoma, a dry state, Senator Thomas said that there is no likelihood whatsoever of repeal of present regulations on reservations of his own territory. He said the matter at Klamath would have to be determined by legislative action within the Klamath Indian Reservation.

Prohibition was one of many problems discussed at an all-day tribal meeting at the general council house at the Agency. The discussion dealt chiefly with general policies and routine complaints.

Arriving by train from the north, Senator Thomas attended the meeting and proceeded south by train the same night. He was met by B. G. Courtright, reservation superintendent, and by representatives of the Klamath tribe, who drove him to the Agency.

Senator Thomas voiced strong praise for the administration and general conditions at the Klamath Reservation. Although he has made a tour of all Indian reservations of the United States, he had not paid a visit to the Klamath Reservation until this trip.

"Klamath is one of the famous reservations," he said. "It is famous for its good land, valuable property and good cattle. It is rated by Indian authorities as one of the best reservations in the nation because the Indians here are in excellent financial circumstances. They have money on deposit and large incomes." The Klamath News, Klamath Falls, Oregon.

Eastern Cherokees Contribute To Nation's Defense

In the past six months, twenty-seven young Cherokees of the Eastern Cherokee Reservation in North Carolina have volunteered for military service, seventeen in the United States Army and ten in the Marine Corps. Two of these are re-enlistments. The number of volunteers is considered exceptionally large in proportion to the Reservation's population of about 3,400.

Indians In the News

The annual sale of Indian-made handicraft articles will be held again this year at the Federal Indian Service offices at Oklahoma City, Oklahoma. More than twenty tribes, from Texas and Kansas, as well as Oklahoma, will be represented in the displays of articles of all sorts and many Indians will demonstrate their skill by making objects at the sale. Articles on display will include beadwork, woodcarving, pottery, baskets, hand-made furniture, handspun yarns and clothes, paintings and other Indian goods. Several Indian artists will be present at the sale to exhibit their works, including Acee Blue Eagle, Steven Mopope, Woodrow Crumbo, Spencer Asah, Jack Hokeah and others. Nominal prices will prevail and every cent taken in will be given to the Indian who made the article. Oklahoma City, Oklahoma. The Oklahoman. 12/12/40.

A thirty-foot Indian totem pole, weighing a ton, sent from the Interior Department in Washington, was the first item to arrive for the exhibit of "Indian Art in the United States", scheduled to open on January 22 at The Museum of Modern Art in New York City. The exhibit is being organized by the Indian Arts and Crafts Board of the Department of the Interior, with the cooperation of universities and museums throughout the country. The pole was carved by John Wallace, a Haida Indian of Prince of Wales Island, Alaska. It will be on view at the museum for two months and will then tour the country. New York City, New York. The Herald Tribune. 12/17/40.

Indians of Jemez Pueblo have sought a deferred selective service status for young braves studying to be medicine men, who are the priests of their native religion and are considered essential to the well-being of the Pueblo. It is contended that these young Indians are theological students and, therefore, can be classed in a deferred draft status. Washington, D. C. The Star. 12/19/40.

A new nationality code enacted by the present Congress will become effective early in 1941. Among its specific provisions is one making it possible for American Indians born in Canada, Mexico, or some other part of the Western Hemisphere outside the United States, to become naturalized. Before this, only white persons and persons of African ancestry were eligible for naturalization. Tacoma, Washington. The News-Tribune. 12/16/40.

Barring changes in the method of allocation, Arizona will get another representative in Congress by 1943, according to 1940 census figures. Arizona's chances of getting an additional representative were made more secure by a ruling of Secretary of Commerce Jesse Jones that Indians should be counted in figuring Congressional re-apportionment because they pay Federal taxes. Previously they have been eliminated under a State constitutional provision barring the counting of Indians, as not taxable by local authorities. Phoenix, Arizona. The Republic. 12/4/40.

Indians in the uniform of the United States Army are nothing new. They have fought with us in all our wars. In groups and individually many Indians went across seas with our expeditionary forces in the World War and made group and individual records of high valor. That they should now come forward in this era of preparedness against war is to be expected. All but eight or ten of the eighty-eight men in Company B, 163rd Infantry, a Montana regiment now in training, are Sioux Indians led by a Sioux captain. St. Louis, Missouri. The Globe-Democrat. 1/1/41.



With the expenditure of a nominal sum by the Indian Service, preparations are almost completed for the making of necessary repairs by Indian CCC workers to the 84-year-old buildings at old Fort Simcoe in Washington. Much of the history of this old Army post, begun in 1856 and completed in 1858, has been lost, but bit by bit is being recovered, thanks to research workers and descendants of Army people who knew the Fort as home for a brief span when the West was being won. Eventually restored to a semblance of its original appearance, with the replacing of the log barracks and other buildings, the Fort will become one of the most attractive historical spots in the State, if not the Northwest. Yakima, Washington. Yakima Morning Herald. 12/26/40.

Conservationists and friends of the American Indian are watching with intense interest the cooperative efforts of the Bureau of Indian Affairs and the United States Fish and Wildlife Service to restore the productivity of their lands. Erosion, game slaughter, lumbering and over-fishing had brought many of the reservation lands to the verge of desert waste when the Federal bureaus stepped in to begin their restoration work. Today erosion is being checked, trees planted, beaver and buffalo introduced where they will thrive; dams are being erected and irrigation ditches dug; ponds, lakes and streams are being restocked with fish, and in some areas, suitable fur-bearing animals are being encouraged. It is believed that with only a little assistance and advice, the Indians themselves will be able to restore their lands to a condition that will support a considerably larger Indian population than at present. The combined acreage of the reservations is said to equal the area of all the New England states and a part of New York. Growth of the Indian population in the United States already promises to become a decided problem within a decade or two, which makes the efforts at restoration and conservation particularly timely. Rochester, New York. The Democrat & Chronicle. 1/5/41.

Here Is A Book Of Practical Value

Acculturation in Seven American Indian Tribes. Ralph Linton, Editor. Appleton-Century, 1940.

The customs and habits of the Indians have engaged the attention of writers and students ever since the first whites landed on the American coasts, but it has been only in comparatively recent times that anthropologists have studied the culture change that has come about through contact with white people. The studies in "Acculturation in Seven American Tribes" have been written by seven former graduate students of the Department of Anthropology of Columbia University for their doctorates. They take up the Puyallup, Shoshoni of Western Shoshone Reservation, the Southern Ute, the Northern Arapaho, the Fox of Iowa, San Ildefonso Pueblo and the Alkatcho Carrier of British Columbia, Canada. Professor Linton has made editorial comments on each study and added three chapters of theoretical nature on the subject of acculturation and the processes of culture change.

Useful to Administrators

This book will be a welcome contribution to Indian administrators and officials, regardless of whether or not they deal with the particular Indian tribes described. Each study gives in good perspective the aboriginal culture and the history of white relations for the problems confronting the Indian Service today. There is perhaps more history than analysis of the resulting changes. The study of the Arapaho is an exception, for it contains excellent insight into the sociological and personality problems of this Wyoming tribe. It is interesting to note also the use of the Government survey of the Technical Cooperation of Bureau of Indian Affairs Unit in this scientific work.

Readers will find in the study of the Arapaho, explanation to phenomena which are criticized both on and off the reservations by such stock phrases as "The Indians won't accept opportunities," "The Indians won't keep up property," "So many of our school children just go back to the blanket." The explanations will give some insight into causes that must be understood in school training, as well as give sympathetic appreciation of the position of the Indian in his own society.

Very pertinent information of subjects of especial interest to Indian Service members exists in the other studies. For example, the reasons for the spread of the Peyote Cult; how it functions, its importance to the Indian for psychological reasons as well as religious, and its relation to early Indian religion; the difference in the concepts of white medicine with its physical and physiological bases, and Indian medicine with its supernatural basis that exerts so much conflict; the effect of sudden wealth on a tribe, such as the Puyallup (although one cannot agree with the editorial comment that Puyallup were "killed with kindness"); the ways and values of family cooperation that exist today, which should be supported rather than ignored or destroyed by the common practice of administering to Indian individuals as complete social or economic units; etc.

It is to be regretted, in this connection, that more attention was not paid in some studies to the detailed function, controls and efforts, of the Government Service, for the Indian Service has been for some decades the most active agent in introducing phases of white culture and furthering the process of acculturation.

Finally, the reviewer wishes to bring this book to the attention of Indian school teachers, especially teachers of social science, who have found a very limited amount of material dealing with Indians and Indian problems. By Gordon Macgregor, Associate Supervisor Indian Education (Anthropology).

A Book By The "Chief Story Teller"

Indians of Yesterday, by Marion E. Gridley, illustrated by Lone Wolf. (Sponsored by the Indian Council Fire, and published by M. A. Donohue & Company, Chicago and New York, 1940.)

Miss Gridley is Chief Story Teller of the Indian Council Fire and her purpose here is to tell a story. It is an excellent book for younger readers, brief, concrete and easy to read. The full-page reproductions of paintings by Lone Wolf, Indian painter, are portrayals of the vigorous life of his people and the casual line drawings which appear on the margins of every page are worth careful study, for they illustrate the contents engagingly.

Miss Gridley lists five geographical and cultural groups: The Woodland Indians in the Northeast; the Plains Indians; the Indians of the Southeast; the tribes of the Southwest; and those of the North Pacific Coast. Wherever he lived, the Indian adapted himself to his surroundings. He did not mold the countryside to suit his purposes, but used to its fullest advantage everything that he found. Although his life was simple compared to modern life, it was rich and satisfying, and he was part of the land on which he lived.

A chapter is devoted to each of the five cultural divisions, and we are told in interesting detail of the customs of each - their legends, moral codes, religious ceremonies, recreations, housing and habits of dress and eating.

In the Northeast, the Woodland Indian invented the canoe and the snowshoe. A light craft was necessary because parts of the forest streams were impassable and sometimes a single person had to carry the canoe overland. Walking through the deep snowdrifts in winter was slow and tiring, but snowshoes made it possible for the hun-

"Stealing Horses" -- Mural by Woodrow Crumbo, Potawatomi - Department of the Interior, Washington, D. C.





Dancers At Taos Pueblo, New Mexico.

ter to follow game through the woods with comparative ease. The Woodland Indian dressed in the skins of deer, rabbits, and bears. The chief article of his diet was corn, and Miss Gridley's description of his way of roasting it makes one's mouth water. Because he lived in woodland country, the Northeast Indian built his house of wood. Some were communal buildings with "apartments" for as many as ten families.

The Indians of the Plains first lived in round earth lodges. Leaving the women and children to care for the homes and gardens, the men would roam far away in pursuit of the buffalo. At harvest time, they would return to their families. But the Spaniards brought horses, and some of the horses ran away to the Plains. "Wander-horse met wandering Indian," and the Plains Indian became mobile. He abandoned his earth lodges and he and his family then lived only in skin houses which could be folded up and moved from place to place with the help of the new beast of burden.

The buffalo was a good provider. The Plains Indian used the buffalo skin for clothing, for boats and cooking utensils. He used the flesh for food; the horns and bones for weapon points, tools, implements and glue; the hair for weaving. The buffalo could not have complained of a wasted life!

There was cane-brake in the Southeast. For the Indians of this part of the country, cane made baskets, shields, armor, and that useful weapon, the blowgun. Clams and oysters were a staple food. The Indians of the Southeast found pearls in large numbers, but valued them for beauty alone and used them as decorations for ceremonial costumes until the Spaniards came.

In the deserts of the Southwest lived the Apaches, Navajos, Papagos, Pimas, Pueblos, and Utes. These people built enduring homes of stones plastered with clay or adobe, first in the valley and later, for safety, in the cliffs. They irrigated their desert gardens, and in their religious ceremonies prayed for rain. Surrounded by the brilliant colors of the desert, they developed a vivid native art.

The Northwest Indians lived a rugged life. They became master carvers and built sturdy sea canoes from which they could attack the mighty whale with their harpoons. Their food was mainly the plentiful salmon of the northwest rivers, and the wild berries of the forest.

This book should be stimulating extra reading for lower-school students of North American history and geography.

To Answer Your Questions

Indians of the United States, by Clark Wissler, Curator of Anthropology of the American Museum of Natural History. Illustrated. Doubleday, Doran. 1940. 306 pp. \$3.75.

The first book in a science series designed for general readers and sponsored by the American Museum of Natural History, its author needs no introduction to Indian Service people and students of the Indian.

An earlier book, "The American Indian", has made Clark Wissler a world authority on the subject. He also wrote "Man and Culture" and "Indian Cavalcade."

His latest book is written for the layman, Mr. Wissler says, with the hope of clearing up some common misunderstandings about the natives of our country. It should provide better school reading than his more technical "The American Indian", and is especially recommended to Indian Service teachers for this reason. A brief appendix lists questions frequently asked by visitors at the Natural History Museum and the answers which are made to them. The book is indexed.

"Indians of the United States" denotes an artificial boundary. Actually Mr. Wissler includes a few Canadian Indians in the book. The first part is devoted to "The Indian in Prehistoric America", his origin, his way of life as an aboriginal pioneer, and his gradual development of more complicated living patterns before the white man's arrival. The Stone Boilers, the Farmers, the Potters, and the Builders are described in detail.

In the second part of his book, Mr. Wissler groups the tribes according to language similarities into "The Great Indian Families." In using the language grouping instead of cultural grouping, Mr. Wissler has perhaps clarified the relations of the tribes for many of us. He then outlines the customs of each group, as determined by the family's geographical location and its relations with other tribes and with the whites.

The last portion of his book, "Indian Life in General", touches briefly on Indian-white relations; intermarriage; and the effects on the Indian of the white man's gifts of horses, guns, and liquor. The "mystery of the Indian mind" is really no mystery at all, Mr. Wissler points out, but only an incomplete understanding on the part of the white man.

The final chapter is called "Did the Indian Live in Vain?" Mr. Wissler's answer is no: "...The life of the Indian is intermeshed with the American frontier Nor has he been merely the villain in the piece, though his methods were at times shocking enough, rather he was a friendly competitor with whom our ancestors were sometimes at war ... The Indian now lives with us in peace; his numbers are increasing and intermarriage with whites is gradually narrowing down the racial cleavage ... The Indian of the past occupied the United States thousands of years before our ancestors knew there was such a country, acquired a store of knowledge as to the kind of life necessary to live in this country, domesticated the most promising of its wild plants, and thus, by experience, knowledge and achievement laid an economic foundation good enough for the building of these United States, so it cannot be denied that he has an important place in our history."

The Younger Generation Comes Through

By Michael Harrison,
Sacramento California Agency.

It was six o'clock in the evening and Tom Pike, the manager of the Manchester Rancheria Community Dairy Enterprise, was worried. Not only was it six o'clock in the evening, but Tom Pike was six miles away from the dairy barn and there were sure to be twenty-six cows waiting in the corral that were supposed to have been fed and milked at 4:30.

Tom Pike had attended the regular semi-annual meeting of the Manchester Rancheria Community Council and the meeting didn't adjourn until 6:00 p.m. He had to wait until the meeting was over before he could get back to his cows. Soon after the meeting was adjourned, he got into a car and was driven back to the ranch. All the way over, Tom Pike fretted about his cows. He was interested in his cows and he was equally interested in the affairs of the Community Council.

As the car swung around the brow of the hill on the ranch and Tom could see a light in the barn, he heaved a vast sigh of relief and said, "Well, I don't have to worry any more. My assistant is on the job all right."

Questioning revealed that his "assistant" was his granddaughter, Eva Pike, age 13, and in the 7th grade at the Point Arena Grammar School, and doing well. Eva first learned to milk a cow when she was 8. Tom had a milk cow of his own at that time and Eva being the favorite granddaughter followed Tom wherever he went and when he went to milk his cow, Eva was right there and it was only natural that in course of time, she too, would learn the trade. Every chance Eva got to milk that one, lone cow, she took, and when grandfather was made manager of the Dairy Enterprise, with lots of cows to milk, Eva was in seventh heaven. Whenever the regular assistant was absent, Eva pitched right in and did his milking for him. Of course, this was only at the evening milking - little girls of 13 years shouldn't be up at 5:30 in the morning to milk cows.

Pretty soon Tom, appreciating the fact that Eva was "making a hand", put her on regularly and since September she has been milking every evening and is paid 25 cents a day.

But to get back to this particular night - when 4:30 came and Tom did not arrive, Eva knew that the cows had to be driven into the milking barn, fastened in their stanchions, fed and milked - and that is exactly what she did. When Tom finally got to the barn, little Eva had milked 14 cows and Reggie White had milked eight, leaving but four cows that had just come in fresh and were hard to milk, for Tom to finish up on.

Reggie who is 15, and a freshman at the Point Arena Union High School, says he wants to study agriculture; Eva says she would rather milk cows than play with dolls and when she grows up wants to be a stenographer in the Indian Service. (Personnel Officers please note.)

We hear a lot these days about how much the world will depend on the younger generation - their initiative and drive. If they perform as Eva and Reggie did in an emergency, the future is safe.

NAVAJOS DON'T LIKE BLONDES

Among topics discussed by the Navajo Tribal Council at a recent meeting, was the subject of "outsiders" coming onto the Navajo Reservation. During the discussion one of the members rose and said: "I want to state that no blonde-haired people and blue-eyed people should be adopted into the Navajo Reservation. Only people with black hair and brown complexions should be here on the reservation."

Indian Service Publications

And Other Items Of Information

PERIODICALS

"Indians At Work", published monthly.
"Indian Education", twice monthly.
"Annual Report of the Commissioner of Indian Affairs"
"Statistical Supplement to the Annual Report of the Commissioner of Indian Affairs"
"Summary of Monthly Extension Activities"

PAMPHLETS AND MIMEOGRAPHED MEMORANDA ISSUED ON REQUEST

"Conservation -- The Resources We Guard"
119 releases covering current events 1937 to 1940 inclusive.
"Cliff Dwellings" "Arrowheads"
"Mounds and Mound Builders" "Indian Treaties"
"Implements, Tools and Utensils" "Pottery"
"Birdseye View of Indian Policy, Historic and Contemporary"
"Location of Principal Tribes by State and Agency"
"Agencies Under the Jurisdiction of the Office of Indian Affairs by Reservation and County"
"Mobilization of the Indian Service and Indian Resources for National Defense"
"America's Handling of its Indigenous Indian Minority"
"General Information, The Department of the Interior"
Short Histories of Indian Tribes.
Bibliographies of Some Tribes.
Lists of Indians Who Have At Some Time Inhabited the Different States.
"Territorial Schools in Alaska"
"Report of the Conservation Advisory Committee for the Navajo Reservation"
"Indians Are Not Supported by Government"
"The Policy of the Office of Indian Affairs on Religious Liberty Among Indians"

REPRINTS OF INDIAN ARTICLES FROM MAGAZINES AND OTHER PUBLICATIONS

"Influencing The Health Practices Of Primitive People", by Edna A. Gerken. (Medical Woman's Journal.)
"Indians Of The United States", by Marion Paine Stevens. (The Instructor.)
"A New Deal for the American Indian", by Harold Ward. (Travel Magazine.)
"A New Day For The Red Indians, No Longer A Vanishing Race", by Floyd W. LaRouche. (The London Times, United States Number.)
"Public Health Nursing Among The Indians", by Rosalie I. Peterson. (Public Health Nursing.)
"Disease and the Indian", by Dr. J. G. Townsend. (The Scientific Monthly.)
S. 3645 - Wheeler-Howard Act. (Public No. 383 - 73rd Congress.)
"Indian Land Problems and Policies." Report of the Land Planning Committee of the National Resources Board.
"Indian Land Tenure, Economic Status and Population Trends, Part X - 1935."
"Drink and the Indians" (The Voice Magazine.)

STUDIES MADE FROM TIME TO TIME BY GROUPS OUTSIDE THE INDIAN SERVICE

"Educational Service for Indians", by Lloyd E. Blauch for the Advisory Committee on Education.
"New Day For The Indians", by Prof. Jay B. Nash of New York University; Mr. Oliver La Farge, President of the American Association on Indian Affairs; and W. Carson Ryan, Carnegie Foundation. This booklet was sponsored by 56 authorities on Indians outside the Government.
"The Navajo Indian Problem", sponsored by the Phelps-Stokes Foundation.

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